

17
The begynneth an interlocucion with an
argument betwixt man and wo-
man & whiche of them could
proue to be most excellēt.





When Iheb^r relupfat / most ardet was & shene
In the hote sommer season / for my solace
Under the vmbre of a tre / bothe fayre & grene
I lay downe to rest me / where in this case.

As after ye shall here / a stryfe there began
Whiche longe dyd endure / with great argument
Byt wyrt the woman / and also the man
Whiche of them coude proue / to be moost excellent.

The man.

The fyrst whiche I herde: Was the mā that sayde
Adam our fozfather / by womans shre wode counsell
To ete of an apple / was ptyconly betrayde
Well happy is he / that with you dothe not mell.

The woman.

Jhesu of a mayden / and byrgyn his mother
Was incarnated / to redeme that man had losse
Set thou this one / now agaynst the other
And woman is moze excellent / in euery coste.

The man.

No women in to aungels / neuer was transfozmed
But women in to deuyls / full ofte hath ben fygurate
For they? pryde in hell / cruelly to be burned
Unhappy is he / that hath one to his make.

The woman.

Many aungels to women / haue ben transported
More than to men / for they? chastyte
Fyrst our dere lady / thaungell exorted
Sapenge the son of god / in her conceived shold be.

The man.

Joseph by woman / was put in pryson
And Iude was slayne / by treason cruell

**Dauid an adulterer / With woman was become
Well happy is he / that with them doth not mell.**

The woman.

**Thanknde to deliuer / out of this worldly payne
And bynge hym to the ioye / of the celestyall place
God in his mother / toke nature humayne
Who dysprayseth women / god sende hym no grace.**

The man.

**For woman was clayne / the worthy pryncce Amon
The loue of them causeth moche dyspleasure
By women was dyscepued / the sage Salomon
Whiche by the meane of them / false ydols dyd adoure**

The woman.

**That woman / is moost replete with grace
By good reason / I shall proue playne
For god in woman / fyrst toke his place
Whan into this worlde / he came certayne.**

The man.

**Uppill the sage clerke / of great intellygence
Betrayed was by woman / as wyten ye may fynde
Trustynge in her grace / in euery mannes presence
Was tyed at a wyndowe / till men dyd hym bndynde**

The woman.

**God to vs by woman / paradise hath restored
That before was loste / by our great neglygence
And aboue all sayntes / hyghly hath honored
Mary his mother / woman of moost excellence.**

The man

**Cottones haue be destroyed / and cytes many one
Dyuers men for women / be dampned depe in hell
More ioyfull bnd a man / than woman hath be none
Well happy is he / that with them doth not mell.**

The Woman.

CBy þe meane of Hester / the iudgemēt was respited
Of Assuerus her husband / for the Jewes all
Whiche sholde haue dyed / had nat be delpted
In her hye beautye / and wordes petyconall.

The man.

CPyram / Paris and Deiphobus
Fyrt by thoccalpon / of women was slayne
Also Troilus / Hector and Helenus
And all Troye / hath ben confounded playne.

The Woman.

CJudyth. C. M. men and mo
Made for to flye / and yelde in confusyon
After that Holofernus heed / she had cut in t wo
Whiche wolde haue dystroyed all the regyon.

The man.

CWomen they pface / and foreheed both paynt
For to deceyue / both yonge and olde
The stronge Sampson / Dalida dyd attaynt
And hym betrayed / his heed whē she had polde.

The Woman.

CWoman is honored / in euery place
For quene of erth / and of heuen hye
Whiche is petytioner / for mannes trespase
To good on thep / soules to haue merce.

The man.

Some Women can flatter / and moost can lye
To optayne mannes loue / they can fayne well
They wyll neuer leue it / vntyll they dye
Well happy is he / that with them doth not mell.

The Woman.

CWoman is called / treasure of gract

In heuen our lady / it is full sure:
For she for mannes soule / doth so purchase
That thousandes / she saued by her prayer.

The man.

Some that hath be taken / for very sage
By womans loue / dyd so hym indeuer
That for it he solde / all his heritage
And after hath he dyed / a mysetable begger.

The woman.

Many hath offyces / and good wages
By women to lyue / ryght prosperately
Benefyces / and auauntages
To mayntayne men / accordyngly.

The man.

When a yonge pegeron / a woman hath gotyn
She wyll make hym / at length as stronge as a crane
For surely / she wyll neuer forsake hym
Tyll that his croper bone wax very lame

The woman.

Then loke a catwell / you do get
And soone ye loke you / a better noyce
For I harde say / god gaue man wyte
To knowe the better / from the worse.

The man.

Women wyll speke / and contrary say
They wyll nat shame / a lye to tell
No scolde and bridle / is all they play
Well happy is he / that with them doth not mell.

The woman.

The commynge / of our lord Ihesu
Many deuout woman / dyd prophesye
Sybellys they were / that it best knewe

For to dyspraye women/ye do nolle but dyspraye.

The man.

One must them gyue/that they desyre
To bete or correcte them/they waken woyle
They neuer wyll stynt/for to requyre
As longe as a peny/is in ones purse.

The woman.

When all thapostles/from our lorde flyed
Women tyll his deth/styll dyd hym ensue
Neuer woman/our lorde denyed
As Peter dyd/but euer was true.

The man.

When ye of ony man/knowe the intencion
Whiche coulde be secrete/ye publyshe it by and by
Unto your gosseppys/ye make therof mencyon
As soone as ye togyther by/charryng lyke a pye.

The woman.

Christe after his deth/for our consolacyon
Fyrst shewed/vnto woman personally
To Mary magdaleyn/after his resurreccyon
Whiche for his deth/be wayled greuouly.

The man.

A wyfe of her husbände/wyll haue the audyence
As chyef maystres/her tale to tell
She wyll crye & wepe/except she haue the penyence
Wyll happy is he/that with them doth not mell.

The woman.

That a man shold a woman/or his wyfe byleue
By Abraham/is sygnifyed playne
For god vnto Sara/fyrst knowlege dyd gyue
That a chyld shold be procreat:bye wyth the twayne

The man.

Many cautelous trautes/no woman they haue

To make them proper / and to pntē to sente
For proude apparell / euer styll they craue
Yet be they moost synkynge / and fylthy within.

The woman.

Of good women / haue be founde many one
Whiche haue ben chaste / and holy byrgens pure
And that out of goddes laddes / neuer hath gone
Wherfore in heuen / no sayntes be they sure.

The man.

But now of euyl / there be so many
They kynde encrease / styll every day
From euyl in to woyle / so fast they multiplye
That wolde the deuyl: had one to carpe thother away

The woman.

One byrgyn another for goddis loue hath martyred
By compulsyon of man / as scriptrue hath exprest
That in a day .xi. thousand dyed
Wherfore to dyspraise women / ye do not best.

The man.

Consydering the euyl / which of women haue com
How false they be / how cursed and cruell
One ought to fye them / and from them to ronne
For well happy is he / that with them doth not melle

The woman.

All the nobles / of cynte passed
And all the sayntes / of paradyle
Fyrt all from women / they haue proceeded
For to dyspraise women / in sayth ye be not wyse.

The man.

Do weye yout blame / and laude in balaunce
To se of them / which wayne wyse mooste

And when that ye se there the dyfferaunce
I trove of your laude/ye wyll make small bofte.

The woman.

For all the blames/and offence
That agaynst vs women/ye can laye
Consyder the bounte/ of our ladyes excellence
And all our euylles/ her goodnes dothe delaye.

A femine replique.

Now the conclusyon/ the woman thus began
These infamous men/ with all theyr polycy
All noble women/ wolde gladly defame
Were not our goodnes/ excedynge theyr glozy.

For Capm kylled Abell/ his gentyll brother
And Judas/ Ruben his father dyd slay
Hero made open/ his owne mother
To se the place/ where that he lay.

The men of Jury/ made god to dye
Judas scarpot hym solde/ by false treason
And after hym selfe hanged/ this is no lye
Wherfore styll in payne/ his soule it doth won.

Chrystes Apostles/ dyd hym denye
When dyd hym crucefye/ by great byolence
And tyrans enraged/ dyd theyr fulle
Ten thousande/ of Innocence.

Also in a day/ they dyd confounde
A. xi. thousande byrgens/ into theyr deth
Some they heedyd/ and some they drownde
Some they smothered/ and stopped theyr byeth.

When they had/peruerse courage
As ye may se/noo euidently
To do vnto sayntes/suche outrage
Without offence/and no cause why.

When make warres/and dyscencyons
In euery place/as ye may se
Theftes/mordres/and traysons
Replete with all/iniquyte.

More men/there be in pryson
In chaynes bounde/for theyr offence
More women/come vnto sermon
To lerne goddys lawes/with dyligence.

Of euery man/in all degre
Mother and nozces/women hath ben
Of all that are/and euer shalbe
Women haue fyrst thautozite clen.

Wherfore of vs/ye ought say well
For to myllay/ye can not wyen
And ye that hath no grace/goodnes to tell
To holde his peace/is best for hym.

Do ye say/of vs the best
Syns we ye kept/when ye were small
For of lytell medlynge/cometh moche rest
And god amende/the woost of vs all.

¶ The auctoz.

¶ Of this argument, the hole entent
I marked it / effectually
And after I had herde / them at this discent
I pzed to wardes them / incontyniently
But when they sawe me / apzoche them to
Lest I wolde repzeue / theyz argument
Full fast they fledde / then bothe me fro
That I ne wyzt / whyther they went
Wherefore now to iudge / whiche is moost excellent
I admyt it / vnto this reders prudence
Whyther to man oz woman / is moze conuenient
The laude to be gyuen / and wordly magnificence.

¶ Finis.



